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a separately apperceived object of symbolic value which serves as dominant element in the complex forming the concept. This symbol-object is, of course, the word: without it no concept of action, quality, or relation can exist. Hence, without independent words for such ideas, no scientific thought is possible. The central thread of the mental history of man is a development whose most immediate external manifestation is the attainment of linguistic symbols for concepts other than those of objects. L. Lévy-Bruhl, in his *Fonctions mentales dans les sociétés inférieures* (Paris, 1910), has observed the connection between primitive habits of thought and non-isolating habits of speech. So much is certain: no people, so far as is known, has arrived at what may properly be called logical or scientific thought without speaking a language at least as far along toward conceptual expression as Sanskrit, Ancient Greek, or Latin. The 'magic causality' of the savage becomes fully intelligible only when we learn that his thought lacks the linguistic forms which make possible our logic. I shall quote a few passages from the *Elemente* which, now more or less parenthetical, could, by a juster and fuller treatment of the evolution of language, have become integral, and, I venture to think, central motifs of the discussion. Pp. 91 ff., especially p. 93: 'Kausalität in unserem Sinne existiert für den primitiven Menschen nicht. Will man auf seiner Bewusstseinsstufe überhaupt von dieser reden, so kann man nur sagen: ihn beherrscht die Zauberkausalität. Diese aber bindet sich nicht an Regeln der Verknüpfung der Vorstellungen, sondern an Motive des Affekts.' P. 463 f.: 'das Heldenzeitalter . . . , dessen Grundstimmung die Gebundenheit an die objektive Welt ist, in die zwar das Subjekt seine eigenen Gemütsbewegungen hinüberströmen lässt, die es aber niemals von den Objekten zu lösen vermag . . .'

University of Illinois.

LEONARD BLOOMFIELD.

The Measurement of Induction Shocks. A Manual for the Quantitative Use of Faradic Stimuli. ERNEST G. MARTIN, Ph. D. New York, John Wiley and Sons, 1912, vii. pp. 117.

This is a collection and systemization of a series of papers published during the last five years. In physiology to-day there is a great deal of work with the artificial stimulation of tissue, and induction shocks are usually used for this purpose. For quantitative work it is necessary to have an exact measurement of the intensity of the shock in order to control one's own experiment or to repeat those of some other investigator. This book is an exposition for the calibrating of induction apparatus so that the value of the shocks may be expressed in stimulation units and so that the calibration can be determined in any ordinarily equipped physiological laboratory. Martin does not present a new method but rather an extension and systemization of other methods of recognized worth.

The factors which may affect the strength of the faradic current are: I. Variations in the primary coil, due to (1) the amount of current yielded by the source; (2) the key whereby the current is made or broken. II. Variations in the secondary coil, due to (1) the position of the secondary with relation to the primary coil; (2) the electrical resistance of the tissue which is being stimulated; (3) the contacts between the stimulating electrodes and the tissue to which they are applied. These factors can all be determined mathematically and a clear and lucid explanation is given of the determinations of these variables. Besides different inductoria present structural differences which may cause variation, due to (1) the dimensions and

the number of turns of wire; (2) the presence or absence of the iron core; (3) the difference in physiological shock between the make and break. These are also determinable mathematically and the methods for obtaining these determinations are given. There is also another variable factor considered which, however, is not capable of mathematical determination: the effect on the stimulus of the manner of making and breaking the primary current. Although the effect of this factor may not be calibrated, still rules are given by means of which it may be kept constant.

The author gives a straightforward description of the procedure for making these various determinations with only enough theoretical material so that these procedures may be clearly understood. A short, concise description of the various apparatus and devices used is also included along with very helpful diagrams. The reader need not fear being plunged into a complicated theoretical mathematical discussion as the book succeeds in what it purports to be,—“a manual rather than an exposition of principles.”

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SAMUEL W. FERNBERGER.

The Belief in Immortality and the Worship of the Dead. Vol. I. The Belief Among the Aborigines of Australia, the Torres Straits Islands, New Guinea, and Melanesia. By J. G. FRAZER. The Gifford Lectures, St. Andrews, 1911-1912. London, Macmillan & Co., Ltd.; New York, The Macmillan Co., 1913. pp. xxi, 495. Price, \$3.25, net.

Dr. Frazer, who has always been interested in the attitude of primitive peoples to their dead, has here brought together such information as is available upon the subject of his title. The book does not, perhaps, offer much that is new to the student of social anthropology who has followed the course of the science since 1890, or even since 1900; it is rather surprising—and in view of the rapid disappearance of “aborigines” everywhere, it is reassuring—to note how many of Dr. Frazer’s references are of quite recent date. The evidence is marshalled, however, with great literary skill; though the task which the author has set himself is purely descriptive, comparison is not altogether lacking; and once in a while we are treated to an excursus such as readers of *The Golden Bough* have come to expect. Some of the chapters are a trifle gruesome, since primitive man, like the lower and middle classes of more civilized societies, rejoices to manipulate and decorate a corpse; but we have grown used, of late, to plain speech in matters anthropological; and plainness of speech is necessary if we are ever to understand.

Dr. Frazer believes that “the worship of the human dead has been one of the commonest and most influential forms of natural religion, perhaps, indeed, the commonest and most influential of all” (p. 23). The statement contrasts squarely with Eduard Meyer’s dictum: “in Wirklichkeit spielt der Totendienst in der eigentlichen Religion bei den meisten Völkern eine sehr geringe Rolle.” It is true that Dr. Frazer takes the word “worship” in a wider sense than Professor Meyer; and it is true that in Australia and the Torres Straits he finds “germs” and “elements” of worship rather than worship itself,—in British New Guinea “a real worship of the dead, or *something approaching to it*” (italics mine), in Dutch New Guinea “something which might almost be called a systematic worship of the dead,”—and that only when he reaches New Caledonia does he allow himself the positive statement: “on the whole we may conclude that among